Is ‘al-ḥaqq’ one of al-Āsmāʾ al-Ḥusnā!

ABSTRACT

It has been believed by Muslims since long, that ‘al-ḥaqq’ is one of al-Āsmāʾ’ usnā al-H. References from books of history of Muslim civilization, authorities from Muslim religious scholars, writings of the orientalists, and articles published in Encyclopaedias support the fact that the idea that al-ḥaqq is one of al-Āsmāʾ’ al-Husna was long ago established as doctrine in Muslim culture. However, it is one of the essentials of Muslim faith that al-Qurʾān is a Book which is revealed by Allah. They further believe that the Qurʾān is authoritative, it is perspicuous and internally self-consistent. Muslim’s believe that the Qurʾān is historically intact and this is because Allah has taken on Him to save it from any kind of tampering for all times to come. It is unanimously agreed among Muslims that whatever belief, view, concept, principle, doctrine, or teaching is contrary to what is stated in the Qurʾān, is necessarily false. So the Qurʾān is believed by the Muslims to be the final standard for determining the truth or validity of a doctrine. The author has placed his deliberations, formulated in the light of the Qurʾān, on the status of ‘al-ḥaqq’ as food for thought before the worthy readers. The word ‘al-ḥaqq’ occurs 227 times in the Qurʾān in different forms. The writer has placed almost all these instances as evidence to show that the Qurʾān uses the epithet ‘al-ḥaqq’ to refer to the Qurʾān including Word of Allah revealed in the past.

It is commonly believed in by Muslims, from centuries, that ‘al-ḥaqq’ is one of al-Āsmāʾ al-Ḥusnā (the Beautiful-Names of Allah). Evidence from books of Prophetic tradition (aḥādīṯ), of history of Muslim civilization, authorities from Muslim religious scholars, writings of the orientalists, and articles published in Encyclopaedias can be produced in support of this fact. Some of these references are mentioned below:

Imam Mohammad al-Ghazali (450/1058–505/1111), a very renowned philosopher, theologian and sufi scholar of the medieval centuries in his book al-Maqṣad ’l asna fi sharah al-Āsmāʾ al-Ḥusnā attempts to highlight the meanings and ethico-religious implications of ‘Good-Names’ for a Muslim. He also dilates upon the problem of containing ‘Good-Names’ within the figure ninety-nine as
they are traditionally counted. ‘Al- ḥaqq’ is included at no. 52 in the list of ninety-nine al-Asmā’ al-Husna approved by him.¹

Some schools of Sufism has chosen ‘al- ḥaqq’ as their preferred name for Allah. The doctrine of the unity/oneness of being/existence (wahdat al-wajūd) is an important evidence to be quoted here. The belief that ‘al- ḥaqq’ is one of al-Asmā’ al-Husnā is one of the two fundamental presuppositions of this doctrine propounded by a renowned Sufi Scholar Ibn al-‘Arabi (d. 638/1240).² Seyyed Hossein Nasr, a renowned contemporary Muslim scholar and representative of the wahdat al-wajūd school of thought asserts ‘al- ḥaqq’ to be one of al-Asmā’ al-Husnā.³

Gerhard Böwering in his article “God and His Attributes” p. 321 vol. 2, and Alexander, D. Knysh in his article “Sufism and the Qur’ān” at p. 154 vol. 5 of the Encyclopaedia of the Qur’ān support this fact.⁴

Various publishers of the Qur’ān in Pakistan include a list of al-Asmā’ al-Husnā in the beginning of the Holy Qur’ān, and ‘al- ḥaqq’ is very much included in the list at no. 52. (These lists sometimes contain hundred and one Names.) ⁵

Note: Translation of verses has been taken from Marmaduke Pikthhal (tr.), The Glorious Qur’ān, (Banglore: India, 1952) and shown in italicised format. Where the writer has given only the import of a verse/verses according to his understanding, it is not italicised and abbreviation ‘cf.’ precedes the reference.


² According to William C. Chittick the first clear and detailed formulation of wahdat al-wujūd is usually ascribed to al-Shaykh al-Akbar, Muhyi al-Din Ibn al-Husayn (560/1165–638/1240). The term wahdat al-wujūd itself is not found in any texts before the works of Ibn al-Husayn’s school. Ibn al-Husayn himself never employs the term wahdat al-wujūd in his enormous corpus of writings however he frequently discusses wujūd and often makes explicit statements that justify that he supported the idea of wahdat al-wujūd in the literal sense of the term., William C. Chittick, “Wahdat al-Wujud In Islamic Thought” The Bulletin, Jan.- Mar. 1999, p. 8.


⁴ Encyclopaedia of the Qur’ān, (G. Editor) Jane dammen McAuliffe, (Brill, 2002), vol.2, p. 321; vol. 5, p. 154

Qāzi Muhammad Suleman Salman Mansoor-puri, Mawlana Abu al A’la Maududi, and Ghulam Ahmed Perviz, three renowned Muslim religious scholars of the subcontinent acknowledge ‘al-ḥaqq’ as one of al-ʾasmāʾ al-ḥusna in lists given by them. References and other details will be given at their proper place.

Redhouse examining the writings of Meninski, Hottinger (Historia Orientalis), Herklot, Mohamed Rabadan, E. T. Rogers, and Vratislas on al-ʾasmāʾ al-ḥusna and comparing them with the Qurʾān, gives a list of the ‘Most Comely Names’ simple as well as compound, that he meets with. This list consists of 552 such Names. Redhouse shows which of these are verbally and which are inferentially Qurʾānic, indicating the passages of the Qurʾān where they occur; he also indicates the list or lists from which they are taken. Redhouse finds al-ḥaqq counted by all the above writers as Good-Name of Allah. Along with mentioning verses of the Qurʾān where it occurs, he also mentions references from Hottinger, Herklot, Rabadan, and Roger to establish that al-ḥaqq has long been considered as one of al-ʾasmāʾ al-ḥusna among the Muslims. (p. 23)6

The above references have been placed to show that the idea that al-ḥaqq is one al-ʾasmāʾ al-ḥusna was long ago established as doctrine in Muslim culture. Now it is quite obvious that this understanding of al-ḥaqq must have colored the translation and interpretation of many verses of the Qurʾān. However, it is one of the essentials of Muslim faith that al-Qurʾān is a Book which is revealed by Allah. They further believe that the Qurʾān is authoritative, it is perspicuous and internally self-consistent. Muslim’s believe that the Qurʾān is historically intact and this is because Allah has taken on Him to save it from any kind of tampering for all times to come. It is unanimously agreed among Muslims

---

that whatever belief, view, concept, principle or teaching is contrary to what is stated in the Qur’ān, is necessarily false. Even if the import of a tradition included in any compilation proves to be incongruent with the Qur’ān, it is believed that it absolutely cannot be a saying of the Prophet (pbuh) irrespective of the fact that who is reported to be its narrator. So the Qur’ān is believed by the Muslims to be the final standard for determining the truth or validity of a doctrine. In writing this article the purpose of the author is to place his deliberations, formulated in the light of the Qur’ān, on the status of ‘al-ḥaqq’ as food for thought before the worthy readers.

‘Al-ḥaqq’ relates to the root ﾟ ﾠ ﾠ (ḥāf qāf qāf’). The following derivatives of this root occur in the Qur’ān:

- ḥaqq (occurs twelve times⁷) meaning just, right; to occur or fall rightly or justly; to be justly due; coming true of the Words, promises, warnings or glad tidings of Allah etc.
- ḥaqqat (five times⁸): justified;
- yaḥiqqu (once⁹): the word to be fulfilled,
- ḥuqqat (twice¹⁰): be made fit;
- yuḥiqqu (four times¹¹): to cause the truth come true or become manifest;
- astaḥqaqa (once¹²): to deserve; to merit;
- astaḥqaqqa (once¹³): be ascertained;
- al-ḥaqq (227 times¹⁴).

---

⁸ Ibid.,
⁹ Ibid.,
¹⁰ Ibid.,
¹¹ Ibid.,
¹² Ibid.,
¹³ Ibid.,
¹⁴ Ibid.,
ḥaqqān (17 times\textsuperscript{15}): duty incumbent on someone to fulfill; certainty (of promise of Allah); certainly or in truth; a promise which is binding on Allah to bring about; coming true of a dream;

ḥaqqāhā (3 times\textsuperscript{16}): the due;

aḥaqqu (10 times\textsuperscript{17}): to have a better right; to be more deserving; to be truer than, to be more worthy than (e.g., testimony, or party);

ḥaqīqun (once\textsuperscript{18}): to be bound;

al ḥāqa (3 times\textsuperscript{19}): The reality; the sure event; the undeniable truth;

Since our main concern in this article is with examining the authority for considering al-ḥāq q as one of al-Asmā’ al-Ḥusnā, let us find out and study different forms in which ‘al-ḥāq q’ occur in the Qur’ān.

1. **al-ḥaq q occurring in Simple Form for Word of the Lord (i.e., for what Allah has narrated, revealed or promised.)**

   (i) Allah’s Word is the truth (Qaulo hul ḥaq q). cf. 06:73

   (ii) What Allah has revealed is the truth. (cf. 02:, 42, 91)

   (iii) al-ḥaq q (the truth) is from your Lord. (cf. 02:147, 03:60)

   (iv) al-ḥaq q (the truth) is from the Lord. cf. 22:54.

   (v) Say: Al ḥaq q is from the Lord of you all. Then whosoever will, let him believe, and whosoever will, let him disbelieve. cf. 18:29.

   (vi) What Allah descends unto His Messenger is al-ḥaq q (the truth). cf. 5:83, 84, 11:120, 13:01, 19, 21:55.

   (vii) The disbelievers denied the truth when it came unto them; cf. 06:05, 66; 08:31-32, 21:24.

\textsuperscript{15} Ibid., 212

\textsuperscript{16} Ibid.,

\textsuperscript{17} Ibid.,

\textsuperscript{18} Ibid.,

\textsuperscript{19} Ibid.,
(viii) Allah’s Injunctions are *al-haqq* (the truth): cf. 02:149, 33:53,

(ix) *Al-haqq* will be the measure of weighing on the Day of Judgement, cf. 07:08.

(x) The Prophet of Allah is the best knower of the truth in any matter, those who prefer their own understanding actually dispute with the Prophet on the truth, cf. 08:06.

(xi) Only Allah leads to the truth. cf. 10:35.

(xii) The truth (i.e., Scripture, Guidance) comes from the Lord, 10: 76-77, 94, 108, 11:17, 28:48, 57:16;

(xiii) The truth comes from the Lord and only disbelievers, the enemy of God and of believers, deny it. cf. 60:01


(xv) To be on the right; rightful. 24:49

(xvi) When the verses of the Qur’an are recited unto the people of the Book they say: We believe it is the truth (*al-haqq*) from our Lord. cf. 28:52-53;

(xvii) Those who disbelieve say of the truth when it reaches them that it is naught else than mere magic. cf. 34:43, 46:07;

(xviii) Word of the Lord (*al-haqq*) revealed in the past testifies the Word of the Lord (*al-haqq*) revealed in the present, and Word of the Lord revealed in the present witnesses the Word of the Lord revealed in the past. 02:41, 89, 91, 03:03; 06:05; 35:31; 37:37.

(xix) The truthful/rightful narration of a similitude by Allah in the Qur’an, cf. 02:26. *Al-haqq* in the sense of truth of an event; 12:51,
2. *Al-ḥaqq* contained in Phrases

i. **al-ḥaqq lilla hi:** The truth (*al-ḥaqq*) belongs to Allah; only Allah’s Word is the truth.²⁰

ii. **howa l-ḥaqqu min-Rabbika:** The Qur’ān is the truth from your Lord.

The revelation of the Scripture whereof there is no doubt is from the Lord of the Worlds. Or say they: He hath invented it? Nay, but it is the truth from thy Lord, that thou mayst warn a folk to whom no warner came before thee, that haply they may walk aright. 32:02-3.

… What is revealed unto thee from thy Lord is the truth (howal ḥaqqu), … 34:06, As for that which We inspire in thee of the Scripture, it is the truth (howal ḥaqqu) 35:31, … That which is revealed unto Muhammad – and it is the truth from their Lord (howal ḥaqqu min-Rabbihim) … 47:02, al-ḥaqqqa min-Rabbihim: 47:03.

iii. **wallahu yaqūl al-ḥaqq:** What Allah says is the truth. (cf. 33:34),

...What was it that your Lord said! They say: the truth (*al-ḥaqq*). (cf. 34:23).

wal-ḥaqq Aqūl: The truth is what Allah speak. (cf. 38:84)

annahu l-ḥaqq: It (i.e., the Qurān) is the truth.

(We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the truth. Doth not thy Lord suffice, since He is Witness over all things! 41:53.)

iv. **al-ḥaqq wa Rasūl al-Mubīn,** there came unto them the truth [Qur’ān] and a messenger making plain. And now that the truth has come unto them they say: This is mere magic, … And they say: if only this Qur’ān had been revealed to some great man of the two towns! 43:29-31.

v. **yahdi ilal-ḥaqq,** Qur’ān guides to truth and a right road, 46:30.

---

²⁰ Cf. Al-Qurān, And We shall take out from every nation a witness and We shall say: Bring your proof. Then they will know that Allah hath the truth, and all that they invented will have failed them, 28:75.
vi. *qawl al-ḥaqq*, true description, 19:34; Jesus was son of Mary. Allah has given true description in the Qur’ān regarding him (a.s.) in which the people dispute.

vii. *daʿwatu l-ḥaqq*, *al-ḥaqq* in the sense of real, justified:

With all justification He deserves to be invoked; to Him is due all true invocation; *(dʿwatu l ḥaqq)*, cf. 13:14,

Allah narrates real stories concerning past generations, cf. 18:13.

viii. *Al-waʿd l-ḥaqq*, the Day of Judgment, Requital and other eschatological events that Allah has promised.\(^2\)

ix. *al-ḥaqiqil mubīn*, Qurān as manifest, clear and plain truth, *Therefore put thy trust in Allah, for thou (standest) on plain truth …* 27:76-79.

x. *ḥaqq l yaqīn*: Certain truth. Reward of what man does in this life is a certain truth. cf. 56:95.

xi. *ḥaqq l yaqīn*: The Qurān is a certain truth. cf. 69:51


xiii. *wa-tawašu bil-ḥaqq*: exhort one another to truth, cf. 103:03.

xiv. *Dīn al-ḥaqq*, Islam is the true faith, the religion of truth. cf. 09:29, 33. 22


xvi. *al-mulku yomaʿizen al ḥaqqu li al-Rahmān*: The Sovereignty on that day will be the true (Sovereignty) belonging to the Beneficent One, and it will be a hard day for disbelievers, 25:26.

---

\(^2\) *And the True Promise draweth nigh; then behold them, staring wide in terror, the eyes of those who disbelieve! …* 21:97; *Had the truth [Word of Allah] made to accord with their desires verily the heavens and the earth and whatsoever is therein had been corrupted, 23:71.*

\(^2\) *He it is Who sent His messenger with the guidance and the religion of truth (Dīn al ḥaqq), that he may cause it to prevail over all religion …* 48:28, 61:09.
3. *al-haqq* (truth or reality) as opposite to *al-bāṭīl* (falsehood);

i. *al-haqq* as opposite to *al-bāṭīl*, 02:42, 109, 144, 146, 213; 07:118, 18:56, 40:78;

ii. to confound falsehood with the truth to conceal *al-haqq*: cf. 03:71;

iii. Similitude of *al-haqq* and *al-bāṭīl*: Allah coins the similitude of *al-haqq* and *al-bāṭīl*. *Al-haqq* is comparable to rain water that Allah sends down from above, then the valleys flow with water each according to its measure, and *al-bāṭīl* is comparable to the swelling foam that the flood water bears on it; another similitude for the same is of metals which are molten in fire for the purpose of making ornaments or tools, and a foam rises on it. The rising foam is but like *al-bāṭīl*. Its (i.e., foam’s) coming over the surface is proof of its passing away. *Al-haqq* is to remain on the earth for it benefits the mankind; *al-bāṭīl* is to pass away like foam that scum on the bank. cf. 13:17.

iv. Allah cast the truth against falsehood so that it breaks its head and lo! it vanishes. cf. 17:81, 21:18

v. Allah wipes out the falsehood and establishes the truth with His Words. cf. 42:24; When *al-haqq* is practically established at some point, it becomes so manifest that it cannot be denied; it completely nullifies falsehood; the guilty, the hypocrites dislike it, cf. 08:08, 09:48, 10:82, 23:70.

vi. The truth has come; and falsehood neither produce nor reproduce. Neither was there any falsehood at the beginning of creation nor has it any scope to show it at the end. cf. 34:49. (This means that ‘evil’ has no permanent place in reality.)

vii. *bāṭīl* is only the opinion of those who disbelieve. cf. 38:27;

viii. The disbelieving people ever tried to refute *al-haqq* with false argument, but they failed, then Allah seized them. cf. 40:05;

ix. And on the Day when those who disbelieve are exposed to the Fire (they will be asked): Is not this real! They will say: Yea, by our Lord … cf. 46:34.
4. *al-ḥaqq* as opposite to *al-dallāl* (Error)

*After the truth what is there saving error!* 10:32.

(This further proves that ‘evil’ is nothing but deviation from the truth.)

5. *al-ḥaqq* as opposite to *zann* (*false suspicion, conjecture*)

vi. *Al Ḥaqq* as opposite to *zann*, cf. 03:154, 45:32,

vii. There is none among those, whom the disbelievers ascribe/conjecture as partner to Allah, that leads to the truth. cf. 10:35;

viii. Assuredly conjecture can by no means take the place of truth. cf. 10:36; 53:28.

6. *bil-ḥaqq*: accuracy, balance, purpose etc.

i. To narrate something with accuracy or recite a tale with a purpose to enlighten the right way *etc.*, cf. 05:27, 28:03; In absolute balance, accuracy, and purpose, cf. (02:71); in course of justice, cf. (17:33).

ii. What Allah tells is the truth; cf. 06:57.

iii. Allah recites His portents unto His Prophet with truth, cf. 02:252, 03:108, 45:06, …

iv. Allah has created the heavens and the earth in truth, cf. 06:73; 10:05, 14:19, 15:85, 16:03, 29:44, 30:08, 39:05, 44:39, 46:03, 64:03.\(^{23}\)

v. With the truth, *e.g.*, Allah has sent the Prophet Muhammad with the truth, cf. 02:119; 04:170,

vi. He (pbuh) brought the truth and confirmed those sent before him, cf. 37:37;

vii. *Allah hath revealed the Scripture with the truth. Lo! those who find (a cause of) disagreement in the Scripture are in open schism.* 02:176

---

\(^{23}\) For full reference of a verse on this subject see, Al-Qur’ān, *Allah has created the heavens and the earth in truth, and that every soul may be repaid what it hath earned. And they will not be wronged*. 45:22
viii. Allah hath revealed the Scripture on His Prophet with the truth: cf. 02:213; 03:03; 05:48; 06:114, 39:02, 41, so that the Prophet may judge between mankind. cf. 04:105; 05:48;

ix. The holy Spirit (Gabriel) has revealed the Qur’ān with truth on the Prophet from the Lord, cf. 16:102;

x. *Allah it is Who hath revealed the Scripture with truth, ... 42:17;*

xi. Allah descends the angels with truth, cf. 15:08,

xii. What good-tidings, warning, or chastisement the angels bring is with truth, cf. 15:55, 64;

xiii. It is forbidden to take life of a person save in course of justice, cf. 17:33; 25:68;

xiv. The Prophet (p.b.u.h.) is true, cf. 03:86;

 xv. Allah has sent His Prophet with truth as bearer of glad tidings and as warner, cf. 35:24;

xvi. Coming true of Allah’s Word concerning this world or concerning Hereafter, cf. 06:30, 23:41, 38:64;

xvii. To do something in accordance with Allah’s Pleasure, cf. 06:151, 08:05,

xviii. Verily what the messengers of Allah did bring is the truth, cf. 07:43, 53;

xix. Allah decides with truth, cf. 07:89, 21:112, 34:26,

xx. On the Day of Judgment, they will be judged in accordance with the truth, cf. 39:69, 75, 40:20;

xxi. The prophets judge in disputes in accordance with the truth. cf. 38:22,26;

xxii. To speak concerning Allah nothing but the truth, cf. 07: 105,

xxiii. What is in accordance with the guidance of Allah is truth, and those who guide with the truth, establish justice therewith, cf. 07:159, 181;

xxiv. The covenant of the Scripture taken by the Children of Israel not to speak aught concerning Allah save the truth, cf. 07: 169;
xxv. *With the truth has Allah caused the Qur‘ān to be sent down, and with the truth has it come down*, 17:105;

xxvi. Stories narrated by Allah concerning past generations are truth. cf. 18:13;

xxvii. *With Allah is the Record which speaks with truth*, cf. 23:62;

xxviii. The Prophet of Allah brings to the people the truth, cf. 23:70;

xxix. Moses brought truth from Allah to the people of Pharaoh, cf. 40:25;

xxx. Allah has brought them the truth, cf. 23:90, 43:78;

xxxi. In response to an objection of the disbelievers concerning the gradual revelation of the Qur‘ān rather than descending it all at once, Allah says that they will not bring you any objection but we will give you the truth about it and a better explanation. cf. 25:32-33;

xxxii. Who denied truth when it came unto him did great wrong. cf. 29:68, 50:05;

xxxiii. Only those will be allowed intercession before Allah who bear witness to the truth while they know it, cf. 43:86;

xxxiv. *This Our Book [Record of human actions] pronounceth against you with truth …* 45:29;

xxxv. Agony of death comes (to the wrong-doer) with truth, cf. 50:19;

xxxvi. The Day when they will hear the (Awful) Cry in truth, cf. 50:42.

7. **ḥaqqa:** True, most certainly true; purpose, claim, interest; the truth, due share, the right;

   i. Resurrection and Reward are most certainly true, cf. 10:53, 55, 18:21.

   ii. in the sense of purpose, claim, interest. cf. 11:79.

   iii. Allah’s Command for the commencement of the Day of Judgment is truth, 51:23;

   iv. and in the wealth of the God-fearing the beggar and the outcast had due share, 51:19;
v. Those who ascribe partners to Allah, they esteem not Allah as He has the right to be esteemed, 39:67.

8. bi ghayr l ḥaqq / ghayr l ḥaqq:
   ii. Injunction to not to utter aught concerning Allah save the truth. cf. (04:171).

9. Verses misinterpreted to signify ‘al-ḥaqq’ as one of al-Asmā’ al-Ḥusnā
   I. Mawla humu al-ḥaqq: Their Master in truth; their Rightful Master; ... Then are they restored unto Allah, their Rightful Master (Mawla humu’l ḥaqq) 06:62. For further reference see: 10:30.
   II. Rabbukumu 'l-ḥaqq: 10:32, Your Rightful Lord; your Rightful Nourisher, ... Such then is Allah, your Rightful Lord ... cf. 10:32.
   III. al-wilāyatu li'llāhi al-ḥaqq: The true Protection is from Allah. He is the True Protector.
       In this case the true protection is from Allah. He is Best for reward, and Best for consequence. cf. 18:44.
   IV. Mālik al-ḥaqq: The True King; the Rightful King.
      Then exalted be Allah, the True King! And hasten not (O Muhammad) with the Qurān ere its revelation hath been perfected unto thee, and say: My Lord! Increase me in knowledge. (20:114) Now Allah be exalted, the True King! There is no God save Him, the Lord of the throne of Grace. (23:116)

---

24 Pickthall in The Meaning of the Glorious Qurān: Text and Explanatory Translation has translated Mawla humu l-ḥaqq as ‘their Lord, the Just,’ which does not seem to be right translation to the present writer. Al-Haj Hafiz Ghulam Sarwar has translated it as ‘their Master in truth’ which seems better and correct. Al-Haj Hafiz Ghulam Sarwar, Translation of the Holy Qurān (reprint) (Pakistan: National Book Foundation, 1973), 77.

25 Pickthall translates it in following words: In this case protection is only from Allah, the True. He is Best for reward and best for consequence, which does not seem fitting in the context of the example Allah has given in the preceding verses.
V. *Howa 'l-ḥaqq*, He is the Real Lord; He is the True God;

That is because Allah, *He is the Real Lord*,\(^{26}\) Lo! He quickens the dead, and He is Able to do all things. (22:6) That is because Allah, *He is the True God*\(^{27}\) and that whereon they call instead of Him, it is the False, and because Allah, He is the High, the Great. (22:62) That (is so) because Allah, *He is the True God*,\(^{28}\) and that which they invoke beside Him is the False, and because Allah, He is the Sublime, the Great. Cf. (31:30)

VI. *al-ḥaqq al-Mubīn*: The True Manifestor;

On that day Allah will pay them their just due, and they will know that Allah is the True Manifestor. (24:25)\(^{29}\)

**ANALYSIS**

- From verses of section 1 & 7 it is absolutely clear that Word of Allah, the Revelations, the Scriptures descended to the Messengers (a.s.) entertain the status of being ‘the truth’ (*al-ḥaqq*). There is no compulsion in believing it. Only the disbelievers always deny *al-ḥaqq*.

Whatever *al-ḥaqq* comprises i.e., Guidance, Allah’s Injunctions, Promises concerning Day of Judgment and Requital, narrations, descriptions and similitudes, accounts of eschatological events, or whatever else, they are *ḥaqq* and part of *al-ḥaqq*.

*al-ḥaqq* revealed in the past testifies the *al-ḥaqq* revealed in the present, and *al-ḥaqq* revealed in the present witnesses *al-ḥaqq* revealed in the past.\(^{30}\)

---

\(^{26}\) Pickthall translates it in this way: *That is because Allah, He is the truth, and because He quickens the dead, and because He is Able to do all things.* (22:6), *That is because Allah, He is the True, and because He quickens the dead, and because He is Able to do all things.* (22:6)

\(^{27}\) Pickthall translates it *That is because Allah, He is the True* … but it does not seem to be right rendering in the context.

\(^{28}\) Pickthall does not use the word ‘God’ in his translation. I have used it.

\(^{29}\) Pickthall translates it in this way: *On that day Allah will pay them their just due, and they will know that Allah, He is the Manifest Truth.* (24:25)
al-ḥaqq will be the measure of weighing on the Day of Judgement for the purpose of Requital.

- From the verses of section 2 it is clear that what Allah say/speak is al-ḥaqq (the truth) and only His Word is al-ḥaqq. The Qur’an is His last revelation and is for all mankind. Therefore, it is al-ḥaqq (the truth) from the Lord in the present. It is such a truth which is manifest, clear and plain. Verses of this section further corroborate the fact that whatever the Qur’an (al-ḥaqq) certifies as Dīn or as guidance or narrates about the Day of Judgement or about anything whatsoever is a certain truth. It is a certain truth that man will have no freedom of action on that Day and Sovereignty will exclusively belong to Allah.

- Verses of sections 3, 4, 5 & 6 further vindicate the fact that the Qur’an comprises al-ḥaqq (the certain truth) and whatever is its opposite is al-bāṭil (falsehood). Al-ḥaqq is Allah’s revealed truth and al-bāṭil is the opinion of those who disbelieve. Allah forbids to mix al-bāṭil with al-ḥaqq for it is always to conceal truth. Al-ḥaqq is to remain on the earth for it benefits the mankind, al-bāṭil is to vanish for it is only temporal, ephemeral and very short-lived.

The Qur’an refutes those who say that al-ḥaqq and al-bāṭil both are struggling against each other from the beginning of the creation. Allah’s Word is al-ḥaqq (the truth). Whenever He communicates al-ḥaqq, it comes to mankind as the certain truth. And al-bāṭil (false ideas), al-dalāl (Error) or zann (false suspicion, conjecture or opinion) have no reality of their own. Al-bāṭil (false ideologies) is but the attempted falsification of al-ḥaqq. To prefer false suspicions, conjectures or opinions in the face of al-ḥaqq is to follow zann. Al-dalāl (Error) is nothing but the deviation from the truth. Al-dalāl (Error), as deviation from truth, is the outcome of bringing about ideas or ideologies opposite to al-ḥaqq. It is the outcome of giving equal importance (as al-ḥaqq) to man made ideas and ideologies, experiments, opinions, suggestions, insights, imaginations, visions and unveiling (ro’yā and kashf) which are contrary to the truth and confusing them.

30 If any contradiction is found it means that al-ḥaqq revealed in the past has been tampered with, and Allah has verified it. Cf. al-Qur’an, 4:46, 5:41.
to al-\textit{haqq} (the World of Allah). But it is the Way of Allah that He wipes out the falsehood and establishes the truth with His Words.

- Allah has forbidden uttering anything concerning Allah save in accordance with al-\textit{haqq}. From the verses of section 8 it is clear beyond any doubt that whatever is asserted in violation to al-\textit{haqq} is without justification and is wrongful. So whatever is uttered about Allah on the base of conjecture, speculation, imagination, vision, unveiling or whatever which is not in accordance with al-
\textit{haqq} is but false, wrongful and unjustified.

- From verses of Section 9 subsections I, II, III, IV it is beyond any doubt clear that Allah is the Master, the Nourisher, the Protector, the King. These are either His Attributive Names or derivable from these. But al-\textit{haqq} here comes as adjective qualifying these nouns.

- In verses preceding 24:25 mentioned in section 9 (V) Allah says that those who falsely accuse chaste women are cursed in this world as well as the Hereafter. On that Day Allah will give their own tongues, hands and feet the ability to talk and these will bear witness against them concerning their evil deeds. (cf. 24:23-24) We have already seen that al-\textit{haqq} (the Revelation) will be the measure of weighing on the Day of Judgement for the purpose of Requital. (cf. 07:08) Now Allah says that on that Day Allah will pay them what they really deserve according to the truth He has revealed, and they will come to know that Allah is the true Manifester of the piety of the virtuous whom they caused humiliation and disgrace by making malicious and false statements and also that He is the true Manifester of al-\textit{haqq} by giving the evil-doers their just due. (cf. 24:25)

- In verses of Section 9 (V) \textit{Howa} (He is the Lord) refers to the Being of God and al-\textit{haqq} qualifies its meaning that Only Allah is the Lord/Allah Alone is the Lord. Let us examine this compound word (\textit{Howa 'l- haqq}) in its context:

  a) Allah is the Creator of everything. In verse 22:05 Allah Almighty invites those who do not believe in Resurrection to rethink, placing the different stages of the creation of man (first from clay, and then from drop of seed, then as clot of blood, then as lump of flush, then his stay in the womb and then birth if Allah so Wills) as food for thought. Then Allah places before
them the different stages through which man is made to pass after his birth, his growth, may be reaching his prime, his death either at an early age or at very old age, the most abject time of life. Then Allah invites their attention to different states of earth: it is barren, then Allah sends down water on it and it becomes alive and put forth every kind of lovely growth. Stating all this the verse concludes:

\[
\text{شَيْءٌ} \text{آُﻞﱢ} \text{ﻋَﻠَﻰ} \text{وَأَﻧﱠﻪ} \text{اﻟْﻤَﻮْﺗَﻰ} \text{ﻳُﺤْﻴِﻳ} \text{وَأَﻧﱠﻪ} \text{اﻟْﺤَﻖﱡ} \\
\text{هُﻮَ} \text{اﻟﻠﱠﻪَ} \text{ﺑِﺄَنﱠ ذَﻟِﻚَ} \text{ﻗَﺪِﻳﺮ}
\]

That is because Allah, He Alone is the Lord. Lo! He quickens the dead, and He is Able to do all things. (cf. 22:6)  

b) In verse preceding 22:62 attention has been drawn to a daily observable sign of Allah’s Power. It is Allah Who makes the night to pass into the day and makes the day to pass into the night. He Hears and Sees. Drawing the conclusion from this and preceding verses the Qur’an states that –  

\[
\text{ذَﻟِﻚَ} \text{بَيْنَ اللّهِ} \text{هوُا} \text{الْحَقّ} وَأَنْ} \text{يُحْيِي} \text{الْمَوْتَى} وَأَنْ} \text{وَأَنْ} \text{يَدْعُونَ مِنْ دُونِهِ} \text{هُوَ} \text{الْبَاطِلُ} وَأَنْ} \text{وَأَنْ} \text{الْحَقّ} \\
\text{هُوَ} \text{اللّه} \text{وَأَنْ} \text{الْكَبِيرُ} \text{وَأَنْ} \text{الْعَلِيّ} \text{وَأَنْ} \text{فَقّاءُ} \\
\text{هُوَ} \text{الَّذِي} \text{يَدْعُونَ} \text{ما} \text{يَدْعُونَ} \text{رَحْمَةً} \text{وَأَنْ} \text{رَحْمَةً} \\
\text{بِأَنْ} \text{ذَﻟِﻚَ} \text{قَدِير}.
\]

This is all because of Allah. Only He is the Lord (Howa 'l-ḥaqq). Those who worship other than Him, what they worship is al-bāṭil (False) because Allah is the High, the Great.’ (cf. 22:62)  

To worship Allah Alone in accordance with the way of the righteous is right and justified. It is always to seek the Pleasure of Allah. What is done contrary to this is to worship Falseness (al-bāṭil). ‘Qurān is the manifest, clear and plain truth.’

c) Verse no. 31:30 is comprised of almost the same words as verse no. 22:62 above. Again in the preceding verses 31:28, 29 drawing attention to the phenomena of man’s creation, it has been stated that your creation and raising (from the dead) for Allah is only as the creation and raising of a single sole (i.e., resurrection is not something that is going to humble Allah’s Power.) Allah is Hearer and Seer of everything. Then drawing

---

31 Pickthall translates it in this way: That is because Allah, He is the truth, and because He quickens the dead, and because He is Able to do all things. (22:6), That is because Allah, He is the True, and that whereon they call instead of Him, it is the False, and because Allah, He is the High, the Great. (22:62) That (is so) because Allah, He is the True, and that which they invoke beside Him is the False, and because Allah, He is the Sublime, the Great. (31:30). At one place he calls Allah, ‘the truth’ and at other place he calls Him ‘the True’. ‘Truth’ is the property of a proposition whereas it is a person who can be true! At times Pickthall identifies Allah with His Word at other time he treats Him as person!

32 Pickthall translates it That is because Allah, He is the True … but it does not seem to be right rendering in the context.
attention towards the phenomena of passing into each other of the night and
the day, and then to the phenomena of the sun and the moon subdued to do
dtheir work by Allah’s Power, Allah states that Allah knows what you do.
Now Allah says:

Allah is the Only Lord (hawa ‘l-haqq). And not to worship Him is but False.
That is also because Allah is the Sublime, the Great. (cf. 31:30)

Stating and inviting attention to different examples from the phenomena of nature
which prove Allah’s Uniqueness as Creator, case for the possibility of Allah’ Power
for Resurrection has been presented in the above verses. The same theme recurs in
verses 22:06, 62 & 31:30 that all the uniformity, regularity and precision of the
phenomena is because of Allah, the only Being Worthy of called God (howa ‘l-
haqq), and He has the Power to do all things i.e., to raise them after they are dead.

Pickthall translates this verse as follows: “That is because Allah, He is the truth
and because He quickenth the dead, and because He is Able to do all things.” Now
what sense does it make, what meaning does it convey to say Allah “the truth” in
the context given above!

Further, how can it be justified in the face of all those verses stated in the Qur’ān
classified above in sections 1 to 9 all of which, in one way or the other, quite
unambiguously state that ‘Word of the Lord is the truth’, or ‘what Allah say or
speak is the truth’, or ‘what Allah reveals to His Messengers is the truth’, specially
the following verses in which the same compound word howa ‘l-haqq refers to the
Qur’ān:

What is revealed unto thee from thy Lord is the truth (howa ‘l-haqq), …
As for that which We inspire in thee of the Scripture, it is the truth (howa 'l-haqq)… 35:31,

... that which is revealed unto Muhammad – and it is the truth from their Lord (howa 'l-haqqo min-Rabbihim)… 47:02, That is because those who disbelieve follow falsehood and because who believe follow the truth from their Lord (al-haqa min-Rabbihim). Thus Allah cointh their similitude for mankind.: 47:03.

Since ‘Word of the Lord is the truth’ therefore Allah is the One Whose Word is the truth (al-haqq); since ‘what Allah reveals is the truth’ therefore Allah is the One Who is the Descendor of the truth; ‘Allah is the One Who wipes out the falsehood and establishes the truth with His Words.’ Hence Allah is the Establisher of the truth. Similarly Allah is the Manifester of the truth. Pickthall, Muhammad Asad or anyone for that matter cannot translate verses 22:06, 22:62 and 31:30 ascribing the attribute of being al-haqq to Allah without negating and contradicting with the content of the Qur’ān at least 224 places where the epithet ‘al-haqq’ occurs in it other than the above three places.

Al-Haqq is the attribute of the Word of Allah revealed to His messengers (pbut) and since Qur’ān verifies that the people of the Book has tampered Allah’s Word revealed prior to the Qur’ān and it also certifies that Allah has taken on Him to protect the Qur’ān against any such attempt, therefore, epithet al-haqq (the truth) can only be attributed to the Qur’ān. To ascribe al-haqq as one of al-Asmā’ al-Husnā to Allah is to identify al-haqq with the Descendor of al-haqq, and the revelation with the Revealer, and the Word with the Speaker which is a clear inconsistency. Whereas Allah certifies the Qur’ān to be a consistent Book par excellence when He says: Praise be to Allah Who hath revealed the Scripture unto His slave, and hath not placed therein any crookedness. (al-Qur’ān, 18:01) also, Allah has revealed the fairest of statements, a Scripture consistent [Aḥsan‘l-Hadīth Kitāb]…, (Qur’ān, 39:23); (It is) the Qur’ān in Arabic, containing no crookedness [i.e., inconsistency]… (Al-Qur’ān; 39:28)
Al-ḥaqq means ‘the standard of truth’. Whatever the Qurʾān verifies is truth (ḥaqq), whatever it disapproves is untruth. Wherever the Qurʾān is silent, to express one’s views is to express opinion or conjecture and ‘Assuredly conjecture can by no means take the place of truth.’ Deviation from what Qurʾān states is but error. To oppose the Qurʾān is but bāṭil. ‘To say anything in violation to the Qurʾān (al-ḥaqq) is without justification and wrongful (bi ghayr ’l ḥaqq).’ Allah commands the believers ‘not to utter aught concerning Allah save the truth, (i.e., what is in accordance with the Qurʾān.)

The Qurʾān states: la-hul Asmāʾ’ al-Husnā (His are the Most Beautiful Names.) 17:110, 20:08, 59:24. But the Qurʾān does not determine their number. These are the Attributive Names of Allah. In the books narrating traditions in the name of the Prophet (pbuh) it has been stated that al-Asmāʾ’ al-Husnā of Allah are 99 in number (without including the Personal Name i.e., Allah). Some traditions state only this fact but do not give any detail of what these al-Asmāʾ’ al-Husnā are! There are some traditions which contain detailed lists of al-Asmāʾ’ al-Husnā. This latter group of traditions has been narrated in three ways known as ṭurūq. Traditions reporting al-Asmāʾ’ al-Husnā in these ṭurūq being reported by different lines of narrators, greatly differ from each other at various places. Even the tradition narrated in each one of these ṭurūq when further narrated may have slight difference. Qāzi Muhammad Sulemān Salman Mansoor-puri gives a chart of seven such lists of al-Asmāʾ’ al-Husnā reported in these three ṭurūq. According to this chart, 158 Names in total, have been attributed to Allah as al-Asmāʾ’ al-Husnā. Some of them are alleged to be given in the Qurʾān and some have been drawn as inference. This number is much greater than number 99. Qāzi Mansoor-puri concludes that critically examining the above mentioned three lines (ṭurūq) of reporters and al-Asmāʾ’ al-Husnā reported in these traditions makes us reach the conclusion that a complete list of al-Asmāʾ’ al-Husnā was never given by the Prophet (pbuh). It were the scholars who drew these al-Asmāʾ’ al-Husnā from the
Qur’ān according to their knowledge and understanding. Mawlama Abu al A’la Maududi, and Ghulam Ahmed Perviz also hold the same view.33

Imam Mohammad al-Ghazali prefers to follow the tradition which counts ‘Good Names’ as ninety-nine, but he also observes that al-Asmā’ al-Ḥusnā are not these 99 alone which he has expounded in his treatise.34

Comparing various lists mentioned earlier Redhouse observes that taking al-Asmā’ al-Ḥusnā to be ninety-nine, as is prevalent among Muslims, implies a selection. Redhouse thinks that each list of ninety-nine of them is a selection, varying according to the religious fancy or preference of some eminent man, who compiled it.35

All these references show that no finality can be claimed for any list given in the traditions referred to above.

- According to the writer’s knowledge Tafsīr-e-Fāzli is the only exegesis of the Qur’ān in the history of Muslim civilization which considers that al-ḥaqq is an epithet to be referred to the Qur’ān and is not one of al-Asmā’ al-Ḥusnā.36

---

33 Qāzi Muhammad Suleman Salman Mansoor-puri, M‘ārafa al-Asmā’: Sharah al-Asmā’ al-Ḥusnā, Lahore: Idara Islamiyat, reprint, year not given, 14. Maolana Abu al A’la Maududi narrates three main traditions reported in these lines recognizing their differences but prefers one of them (taken by Tirmzi famous as ṭarīq-e-Safwān bin Sālih) over others. He does not explain the rationale of giving this preference. Maududi, Abual A’la, Taḥfīm ’l Ḥadīth, (compiler. Abdul Wakeel Alvi), Lahore: Idara Māraf-e-Islami, 1999, Cf. 195-200. Ghulam Ahmed Perviz gives a list of 89 Names, simple as well as compound, either given or derived from the Qur’ān. However, he states that further descriptive Names can be added to this list drawing from verses in which Allah’s Actions have been stated. Ghulam Ahmed Perviz, Taḥbīb-al-Qur’ān (vol.I) (Lahore: Idara Tulu-i-Islam, 1977), 209. Qāzi Suleman Salman Mansurpuri has been a Sessions Judge under British rule in India. He is a writer of very famous book on the life of the Prophet (pbuh) entitled Rahmatu-lil-Ālamīn.

34 Al-Ghazali, ibid, p.353 al-Ghazali also does not show any originality while expounding al-ḥaqq as ‘Good Name.’ He even does not identify the problem that arises by considering al-ḥaqq (which occurs more that two hundred times in the Qur’ān referring to the Qur’ān), as one of al-Asmā’ al-Ḥusnā. cf. Ibid. p.314-16.

35 Redhouse, ibid., p.4

36 Hazrat Fazal Shah and Hazrat Muhammad Ashraf Fāzli, Tafsīr-e-Fāzli, vol. II, (Lahore: Fāzli Foundation, reprint 1996), 305. Hazrat Fazal Shah (Allah’s mercy be upon him) is initiator of Fāzli Qāḍrī branch in already existing Qāḍrī Order in Muslim Gnosticism. After the partition of Indo-Pak subcontinent in 1947 the mentor migrated to Pakistan ultimately settling at Nūr Wālōn Ka Deira Pak (The Holy Shrine of those who bring people from darkness to Light) at Infantry Road, Dharampura, Lahore. He passed away on 30th July, 1978. Hazrat Mohammad Ashraf Fāzli at present is his successor. It was the way of Hazrat Fazal Shah that he would give a commentary of one rakī’ (a small section) of the holy Qur’ān daily at his Deira Pak (or where ever he was), at pre-dawn. His worthy disciple Hazrat Mohammad Ashraf Fāzli would take notes and present the import of his narration before the Mentor
When all the above lines of tradition (turūq) include al-ḥaqiq in the list of al-Asmā’ al-Ḥusnā how can we ignore them all! Let us examine another tradition reported from a companion of the Prophet, Ḥazrat abu Hurrayra, and included in the books of tradition, but which is absolutely contrary to the Qur’ānic teachings and cannot be a saying of the Prophet (pbuh) in whatever books it might have been reported.

It has been reported: The Prophet (pbuh) said: la tasubbu al-dahra fa inn-Allah huwa’l-dahru, (Do not vilify Time for Allah is Time.) This tradition is narrated by Ahmad Hanbal in his Musnad, V, 299 and 311. This tradition identifies Allah with time. (Probably basing on this tradition Ibn al-‘Arabī is said to assert that dahr is one of the beautiful names of God.) This tradition is reported by Hazrat abu Hurrayra in five versions:

i. The Prophet (pbuh) said: “Allah says that man vilify time (al-dahr) whereas I am al-dahr, the night and the day are in my hand.”

ii. The Prophet (pbuh) said: “Allah says that a person strains Me, when he vilifies time (al-dahr) for I Myself am al-dahr, I cause the night and the day to alternate.”

any time in the day. Tafseer-e-Fāzli consists of seven volumes and is originally in Urdu, published between 1982 to 98. First volume has been translated into English while the others are in the process.

37 Allama Muhammad Iqbal, Reconstruction of Religious thought in Islam, (ed. & ann, M. Saeed Sheikh), (Lahore: Institute of Islamic Culture, reprint 1986.) 160. Professor M. Saeed Sheikh also quotes following other references: Cf. Bukhari, Tafsir; 45; Tawhid: 35; Ādāb:101; and Muslim, Alfaż2-4. Dr. Muhammad Iqbal (1877-1938) was an eminent Muslim poet-philosopher of the subcontinent. He wrote his poetry in Urdu and in Persian. His poetry is full of philosophical thought. Iqbal’s range of interests covers religion, philosophy, science, art, politics, economics, nationalism, the revival of Muslim life, and universal brotherhood of man. His main philosophical contribution is his famous The Reconstruction of Religious Thought in Islam. This is a collection of his seven lectures delivered between 1929 to 1932, and published in complete form in 1932, only six years before he passed away. Reconstruction can rightly be regarded as containing his most mature thought. Its importance also lies in another fact: Had Iqbal produced only philosophical poetry it would have been a very difficult task to rightly synthesize his thought into a coherent philosophy. In Reconstruction Iqbal undertakes to perform this task himself. As is evident from the very title of this work Iqbal undertakes a philosophical discussion of some of the basic ideas of Islam in order to attempt a reconstruction of Islamic religious thought in terms of modern science and philosophy.

38 Iqbal refers to eminent sufi Muhyuddin Ibn al-‘Arabī who asserts that Dahr is one of al-Asmā ul Husnā. Ibid., p.58.
iii. The Prophet (pbuh) said: “Allah says that a person strains Me when he says, woe to the time (al-dahr). None of you should say, woe to al-dahr, for I am al-dahr. I cause the night and the day to alternate. When I would like, I will make them still.”

iv. The Prophet (pbuh) said: “None of you should say, woe to al-dahr, for Allah is al-dahr.”

v. The Prophet (pbuh) said: “Do not vilify time (al-dahr), for Allah is al-dahr.”

Let us examine this tradition in the light of the Qur’anic teachings:

- Al-dahr is an Arabic word from the root of ر - ﻪ - ﻆ. It is the only derivative of this root which occurs in the Qurān and it occurs at two places only: at 45:24 and 76:1. At verse 45:24 Qurān says: “And they say: There is naught but [only] our life of the world; we die and we live, and naught destroyeth us save time [al-dahr]; when they have no knowledge whatsoever of (all) that; they do but guess.” Thus, it is the disbelievers (i) who deny afterlife and requital, (ii) attribute what happens to them to al-dahr, (iii) Allah certifies that the disbelievers are an ignorant people. They have no knowledge, they only guess. The believers believe in afterlife and attribute all consequences to the Will of Allah. At verse 76:1 Qurān says: “Hath there come upon man (ever) any period of time [al-dahr] in which he was a thing unremembered!” It is clear from above that there is no scope for identifying Allah with al-dahr or taking al-dahr as one of al-Asmā’ al-Ḥusnā.

- Let us see some more verses of the Qurān about the phenomena of ‘night & day’. Qurān says: (i) Allah has made the night and the day subservient to man, cf. 16:12. (ii) Allah has appointed the night and the day as two portents, 17:12 (iii) Night and day are Allah’s creation as sun and moon are. cf. 21:33 (iv) It is Allah Who has appointed night and the day in

---

succession. cf. 25:62 (v) It is Allah Who causes the night and the day to pass into each other. cf. 31:29, 35:13 (vi) It is Allah Who makes the night and the day to succeed each other. cf. 39:05 (vii) Allah has a measurement of the day and night. cf. 73:20

Now what is *ad-dahr* other than what is stated in the verses mentioned above. The night and the day are Allah’s creation and they are subservient according to His Will. Nowhere Allah says that it is because Allah is *al-dahr*. It proves on the authority of the Qur’ān that to identify Allah with *al-dahr* or taking it as one of *al-Asmā’ al-Ḥusnā* is absolutely un-Qur’ānic and tradition reported in the name of Hazrat Abu Hurayra can never be a saying of the Prophet (pbuh). 40

**CONCLUSION:** The word ‘*al-ḥaqq*’ occurs 227 times in the Qur’ān. The writer has placed almost all these instances as evidence to show that the Qur’ān uses the epithet ‘*al-ḥaqq*’ to refer to the Qur’ān itself. To use this epithet as one of *al-Asmā’ al-Ḥusnā* is but to identify the Descendor of ‘*al-ḥaqq*’ with what He has descended, taking the Revealor for Revelation, taking the Establisher of truth for the truth. The interpretation which inserts contradiction in the Qur’ān is a false interpretation for Allah has declared this Book as Best of all Narrations. 41 The belief that ‘*al-ḥaqq*’ is one of *al-Asmā’ al-Ḥusnā* has very far-reaching implications for Islamic culture. But to work out the implications of this belief is beyond the scope of this article.

---

40 Al-Ghazali while expounding *Al-Bāqī*, one of the Good Names, observes that ‘Allah is not Time’ for He it is Who has Created Time. Ibid, 337.

41 Al-Qur’ān, 39:23.